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the truest. For, in the first place, being apprehended sensual concepts, they being consequences, witness the presence of the object, contrary to Idealism; and as regards judgments concerning that which is sensuously known, since truth in judging consists in the agreement of the predicate with the given subject, and since the concept of the subject as a phenomenon is given only by relation to the sensuous cognitive faculty, the sensuously observable predicates being given according to the same, it is plain that the representations of subject and predicate are made according to common laws, and hence give occasion for perfectly true cognition."

The introduction and discussion which Dr. Eckoff has prepared to accompany his translation, are as unsatisfactory as the translation itself, and should never have been published in their present shape. We miss the thoroughness and care which we have a right to expect from works of this kind. Windelband's *History of Philosophy* seems to be the writer's *vade mecum*. He fails to mention the opinions of Kuno Fischer, Paulsen, Riehl, Vaihinger, and other great students of Kant's philosophical development, though the position taken by him, that the *Dissertation* forms the turning-point of Kant's philosophy, is Kuno Fischer's.

F. THILLY.

Der Entwicklungsgang der Kantischen Ethik bis zur "Kritik der reinen Vernunft." Von F. W. FOERSTER, Dr. Phil. Berlin, Mayer and Müller. — pp. 106.

The aim of this work is to trace the development of Kant's ethical views up to the appearance of the *Critique of Pure Reason*. In addition to the pre-critical writings of the master, our author investigates the Fragments published by Reicke, and the unpublished ethical reflections collected by Benno Erdmann. He finds that the final ethical system of the sage of Königsberg is not, as has been supposed, diametrically opposed to his earlier moral beliefs, but that it is the natural outcome of the latter. The development of Kant's ethics runs parallel with that of his attempts to reform metaphysics. There is no absolute breach between the period when Kant taught eudaemonism, and the critical epoch. The two periods are connected by a stage of transition.

Dr. Foerster's work is a valuable contribution to the history of Kantian ethics. The author has made a careful study of the writings pertaining to his subject; and the results reached by him cannot, it seems to me, be questioned. His judgment is sound, and the only criticisms that can be made are not very serious ones. The book, however, is full of typographical errors, and the references are not always exact.

F. THILLY.

Seele und Geist in streng wissenschaftlicher Auffassung. Von Dr. EMANUEL JAESCHE. Leipzig, Otto Wigand, 1893. — pp. vi, 119.

The author holds that in order to combat the materialism of the times, to reconcile faith and science, to terminate the bitter feud existing between the

different social classes and religious sects, and thus to bring about a general state of peace, we must study and establish the laws of mental being. First, he says, we must define "the simple psychical consciousness" which occurs in its purest form in animals. Then "the spiritual self-consciousness" of man should be defined, and the relations between these two forms investigated. This knowledge, together with the knowledge of the external world in which our age has made such wonderful advance, cannot fail to give man absolute control over inner and outer nature.

F. T.

The following books have also been received :

Théorie nouvelle de la vie. Par FÉLIX LE DANTEC. Paris, Félix Alcan, 1896. — pp. 323.

Le mouvement positiviste et la conception sociologique du monde. Par ALFRED FOUILLÉE. Paris, Félix Alcan, 1896. — pp. 379.

Beiträge zur Geschichte des Materialismus. Von GEORG PLECHANOW. Stuttgart, J. H. W. Dietz, 1896. — pp. viii, 264.

Beiträge zur Geschichte der Griechischen Philosophie und Religion. Von PAUL WENDLAND und OTTO KERN. Berlin, Georg Reimer, 1895. — pp. 117.

Der Darwinismus. Von ROBERT SCHELLWIEN. Leipzig, Alfred Janssen, 1896. — pp. 69.

Das Doppel-Ich. Von MAX DESSOIR. Zweite, vermehrte Auflage. Leipzig, Ernst Günther, 1896. — pp. 82.

Das Wesen des Denkens. Von Dr. R. WRZECIONKO. Wien und Leipzig, Wilhelm Braumüller, 1896. — pp. 39.

Das Vorstadium und die Anfänge der Philosophie. Aus dem Nachlass von Dr. GUSTAV GLOGAU. Herausgegeben von Dr. HERMANN SIEBECK. Kiel und Leipzig, Lipsius & Tischer, 1895. — pp. x, 79.

Kant-Bibliographie für die Jahre 1890-1894. Von RUDOLF REICKE. Königsberg, F. Beyer, 1895. — pp. 60.

Ist Philosophie ohne Psychologie möglich? Von FELIX KRUEGER. München, Theodor Ackermann, 1896. — pp. 28.

Psychologie und Philosophie. Von Dr. C. GÜTTLER. München, Piloty & Loehle, 1896. — pp. 34.

Adam Smith's pädagogische Theorien. Von Dr. PAUL BERGEMANN. Wiesbaden, Emil Behrend, 1896. — pp. vi, 64.

Das Lebensideal Karl Christian Plancks. Von Dr. F. J. SCHMIDT. Berlin, R. Gaertner, 1896. — pp. 43.

Die Grundbegriffe christlicher Weltanschauung. Von S. KRÖLGER, Dr. Med. Leipzig, S. Böhme, 1896. — pp. 120.

Immanuel Kants Auffassung von der Bibel. Von C. W. VON KÜGELGEN. Leipzig, S. Böhme. — pp. viii, 96.

Hobbes Leben und Lehre. Von F. TÖNNIES. Stuttgart, F. Frommanns Verlag, 1896. — pp. xiii, 232.